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itself, belongs to an order of ideas otherwise unrepresented among vase inscriptions. Apart from that, I submit that, given the words *καλλίστα γᾶς ἡ Βρασία*, the natural translation, the almost inevitable translation, would be "The Brasian woman is the fairest on earth." This, besides being the obvious meaning of the words, would bring the inscription into line with innumerable inscriptions on Attic pottery of the sixth and fifth centuries—inscriptions of the type *ὁ παῖς καλός, ἡ παῖς καλή, ὁ δεῖνα καλός, ἡ δεῖνα καλή*. Klein's *Griechische Vasen mit Lieblingsinschriften* supplies still closer parallels. Thus we find two youths, Andrias and Hippocritus, acclaimed each as *κάλλιστος*. And there are several instances of *δοκεῖ* in this class of inscriptions, e.g., *Catalogue of Vases in the British Museum*, Vol. III, E 718: *Ἀφροδισία καλή, τὼς δοκεῖ Εὐχ(ε)ίρφ*. Other instances may be found on pp. 39, 61, 98 of Klein's *Liebingsinschriften* and on p. 50 of his *Meistersignaturen*.

In short, I am convinced that the vase painter meant to celebrate a woman, not a small piece of country. But that he would refer to her as the "the Brasian woman" rather than by her individual name does not seem very likely. If it be suggested that her name was Brasia, the objection is that the article is never used with a proper name in this class of inscriptions. I propose, therefore, to see in *HABPAΣΙΑ* a single word, Habrasia. This, though unexampled, seems to be possible as a woman's name, compounded of *ἄβρ*— and *Ἀσία*. A place-name does sometimes occur as the second element of a personal name, and *Ἀβρασία* looks as intelligible as *Ἀριστόκλυπος*.

Mr. Shear translates *γᾶς* by "land," whereas I prefer to take it as "earth," but his understanding of the construction is the same as mine. Parallels are quoted by Krüger, *Griechische Sprachlehre*, I, 47, 29, A 7; viz., Plato, *Protag.* 342 A: *σοφισταὶ πλείστοι γῆς ἐκεῖ εἰσιν*, and Xenophon, *Symp.* VIII, 40: *σῶμα ἀξιωπεπέστατον ἰδεῖν τῆς πόλεως ἔχεις*.

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ON THE DATE AND ORDER OF DELIVERY OF ST. AUGUSTINE'S TRACTATES ON THE GOSPEL AND EPISTLE OF ST. JOHN

M. Péronne (*Œuvres complètes de Saint Augustin* [Paris, 1869], IX, 212 ff.; X, 452), dates these discourses in the year 416 or 417 A.D. It is certain from the content of the various sermons that they were delivered in the midst of the struggle between the Catholics and the Donatists. They might therefore be placed as far back perhaps as the year 411, just preceding the famous conference at Carthage between Catholic and Donatist bishops. In Tractates XLV, XLVIII, LXXXIII, CV, CXI, not only the doctrine of predestination, but also the errors of the Pelagians are discussed. Now the Pelagian heresy began to make its way into Africa about 411 A.D., and for that reason these sermons cannot be placed before that date.

The following statement from Tractate CXX would make it clear that a date later than 415 is to be assumed: "Hic ergo intelligendum est ad Iesum, non tunc solum, sed tunc primum venisse Nicodemum; venititasse autem postea ut fieret audiendo discipulus; quod certe modo in revelatione corporis beatissimi Stephani fere omnibus gentibus declaratur." The discovery of the bodies of Nicodemus and St. Stephen was made at the close of 415 A.D. Besides, at the end of Augustine's work *De trinitate* (XV, 27 [48]), Augustine quotes from one of the last sermons on the Gospel of St. John (XCIX, 8, 9). The *De trinitate* was finished in or after 416. The date 416-17 for this series of sermons, therefore, is the earliest probable date.

M. Pérrone says also that these discourses were delivered "tous les jours sans distinction." This statement, however, cannot be accurate, if it is intended to indicate immediately successive days. Thus Sermons I and II were preached on Sunday (note II, 1) and Monday (II, 1, 2), respectively; and Sermons VII, VIII, IX, X, XI, XII in close succession on Sunday (VII, 24), Monday (VIII, 1, 13), Tuesday (VIII, 9, 13), Wednesday (X, 11, 12), Sunday (XIII, 1), and Monday (XII, 1), respectively. Thus under the closest possible successive arrangement, allowing a separate day for each sermon, one day remains unoccupied between Sermons II and VII, and three days between Sermons X and XI. Sermons XXXIV, XXXV, XXXVI, and XXXVII took place on successive days, on Thursday, Friday, Saturday, and Sunday, as we learn from the following passages: XXVIII, 1; XXXVII, 1, 6; XXXVI, 3; XXXV, 1. Sermons XLV and XLVI also were delivered on a Saturday and the following Sunday respectively (XLVII, 1; XLVI, 1).

The particular days of the week cannot be ascertained for any other sermons than those above mentioned, but certain homilies can be linked together as occurring on immediately successive days. Such are the sermon groups XV (note sec. 1) and XVI; XVII and XVIII (sec. 1); XIX (sec. 1, 20), XX (sec. 13), XXI (sec. 1), XXII (sec. 1, 11), and XXIII (sec. 3, 6, 15); XXIV and XXV (sec. 1); XXVIII and XXIX (sec. 1); XXXVIII (sec. 8); and XXXIX; XLIX and L (sec. 1); and LI and LII (sec. 1, 12).

All homilies which have been mentioned so far precede LIII. Beginning with LIV, the sermons become more compact in thought, and sharply reduced in length to about one-third of the average previous sermon. Furthermore, the day of the week of no single sermon from LIV to the end can be learned, and no two sermons can be joined with certainty as occurring on immediately successive days. Definite phrases in the first group of sermons (I-LIII) which refer specifically to the preceding or immediately following sermon, such as *praeterito die dominico*, *hesterno die*, *hesternam sermonem*, *in crastinum*, *crastino die*, etc. (*loc. cit.*) give way in the second group (LIV-CXXIV) on the one hand to such indefinite words as *pristino sermone* (LXXI, 1; LXXII, 1; LXXIII, 2; XCVIII, 8), and *praeterito sermone* (LXI, 1; XCVII, 2), where reference is always made to the immediately preceding verses of the Gospel, and on the other hand to *sermone alio* (XCVII, 5; CV, 8; CVI, 7; CVIII, 5;

CXII, 6; CXVI, 9; CXX, 9), *alia disputatione* (CIX, 5; CXV, 5), *ab alio exordio* (CXIII), and *alias* (CXVIII, 5), where reference is always made to the sermon directly following. This sudden and continued departure in the method of referring to immediately preceding and following sermons seems to indicate greater lapse of time between the several sermons of the second group than between those of the first group.

In XLVII, 9, Augustine says: "Fratres, quaeramus hoc paulo attentius. Non nos at artat horaque solet die dominico." From this statement it seems reasonable to believe that the brevity of the sermons of the second group is due to their being given regularly on Sundays and special feast-days, under the definite limitations of the holyday service. However, Augustine may also have come to realize that he was at times tiresome to his audience, and may have consented to shorten his sermons for that reason.

The ten tractates on the Epistle of St. John were delivered during a break in the service on the Gospel of St. John, as we learn from the beginning of the first of these ten sermons. Some manuscripts cut off the beginning of this first sermon as a *prologus* to the entire series. This, however, does not seem justifiable since Augustine in I, 5, refers back to the so-called *prologus* as to the beginning of his sermon: "Mementote in principio sermonis nostri, quia Epistola ista caritatem commendat." From internal evidence the following sermons on the Epistle occurred on successive days: I and II (note sec. 3); III, IV (sec. 1, 2), V (sec. 1), and VII; and IX and X (sec. 1). According to the authors of certain ancient manuscripts, II and III were given on the second and third day, respectively, of Easter Week. If so, the groups of I and II, and III-VII may be joined as a series of daily sermons.

M. Péronne (*loc. cit.*) places the delivery of these tractates directly after Tractate XI of the series on the Gospel of St. John. He does this for the most part on the basis of the opening words of Sermon XV, which show clearly a special effort to brush up the memory of his hearers on matters dropped a considerable time before. These sermons on the Epistle, in length and general character, do appear to belong to the first group of the sermons on the Gospel (I-LIII). At any rate, the discourses on the Epistle form a cognate part or episode in the series on the Gospel.

Thus Sermons I-LIII on the Gospel were given nearly every day, and are characterized by their greater length (cf. VI, a sermon of 5,500 words which probably took an hour for delivery). Ten sermons on the Epistle of St. John seem to have been given as an interruption of this group, perhaps at Sermon XI. No two sermons of the second group (LIV-CXXIV) appear to have been delivered on immediately successive days. Moreover, they are characterized by marked brevity and compactness of thought, and may have been given on holydays and Sundays only.

At the very beginning of VI, Augustine refers to the weather as being extremely cold. This statement, together with certain remarks during the course of the sermons, places the commencement of the delivery of these

tractates at the end of 416 A.D. The great number of the sermons (134 in all), as well as the likelihood that a good portion of them were not delivered on successive days, leads us to believe that they were extended over the major part of 417 and possibly into 418 A.D.

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VARIA TOPOGRAPHICA

The Basilica Opimia.—In 121 B.C. L. Opimius erected a basilica near the temple of Concord, which stood until it was removed by Tiberius in 10 A.D. Cicero in his oration for Sestius (140) contrasts the reputation of those Romans who have roused their fellow-citizens to revolt and sedition with that of those who have used their influence to check such uprisings, and writes: “ac ne quis ex nostro aut aliquorum praeterea casu hanc vitae viam pertimescat, unus in hac civitate, quem quidem ego possum dicere, praeclare vir de re publica meritus, L. Opimius, indignissime concidit; cuius monumentum celeberrimum in foro sepulchrum desertissimum in litore Dyrrachio relictum est.” The meaning of *celeberrimum*, “much frequented,” is perfectly clear, but not only have translators often fallen into error (cf. Bohn, “superb monument”), but Hülsen misses the point and makes this passage his authority for the following statement (*Forum*², 13): “Opimius erbaute . . . eine Basilica die . . . als stattliches Monument gerühmt wird: was, da der Bauplatz nur klein gewesen sein kann, wohl auf prachtvolle Ausstattung schliessen lässt.” We may wonder that Hülsen was caught napping, and still more that both his French and his English translators perpetuate the error. Carcopino even quotes the Latin words. In this way is the old basilica made over into a stately edifice!

Elephas herbarius.—The last monument mentioned in the *Regionary Catalogue* in region VIII is *Elephas herbarius*, which from its place in the list probably stood near the foot of the Capitoline, in the modern piazza Montanara. There is no other reference to the monument in antiquity, but the name was preserved during the Middle Ages as a local designation in the title of the Church of S. Abbacio ad Alafantum. It was undoubtedly a bronze statue of an elephant, comparable with the *elephantes aenei* on the Sacra Via, which are mentioned by Cassidorus (*Varia* 30), but the epithet *herbarius* has proved a stumbling-block for topographers. Becker (601) hazards no conjecture, but simply says: “der so wenig mit dem Forum Olitorium gemein hat als *herbae* und *olera* gleichbedeutend sind.” Preller (154) remarks: “Der Beiname *herbarius* mag auf einem besondern Umstande beruhen; sonst hiessen *animalia herbatica* oder *herbaria* grassfressende Thiere.” Jordan (I, 2, 476) calls it *Krautelephant*, and comments thus: “Der Beiname *herbarius* sollte allerdings wie bei Hercules olivarius und Apollo sandaliarius auf der Nähe eines Geschäfts von *herbarii* weisen.